93. MUKTIKOPANIṢAD

मुक्तिकोपनिषद्

ईशाद्यष्टोत्तरशतवेदान्तपटलाशयम्।
मुक्तिकोपनिषद्वेद्यं रामचन्द्रपदं भजे।।१।।

हरिः ॐ पूर्णमिद इति शान्तिः।।

।।प्रथमोऽध्यायः।।

ॐ अयोध्यानगरे रम्ये रत्नमण्डपमध्यमे। सीताभरतसौमित्रिशत्रुघ्नाद्यैः समन्वितम्।।१।।
सनकाद्यैर्मुनिगणैर्वसिष्ठाद्यैः शुकादिभिः। अन्यैर्भागवतैश्चापि स्तूयमानमहर्निशम्।।२।।
धीविक्रियासहस्राणां साक्षिणं निर्विकारिणम्। स्वरूपध्याननिरतं समाधिविरमे हरिम्।।३।।
भक्त्या शुश्रूषया रामं स्तुवन्यप्रच्छ मारुतिः। राम त्वं परमात्मासि सच्चिदानन्दविग्रहः।।४।।
इदानीं त्वां रघुश्रेष्ठं प्रणमामि मुहुर्मुहुः। त्वद्रूपं ज्ञातुमिच्छामि तत्त्वतो राम मुक्तये।।५।।
अनायासेन येनाहं मुच्येयं भवबन्धनात्। कृपया वद मे राम येन मुक्तो भवाम्यहम्।।६।।

Addressing with devotion and obedience Śrī-Rāma— the Lord Hari, at the end of his Samādhi, who being Himself changeless is the witness of the thousands of changes of Buddhi, and who ever rests in Svarūpa-Dhyāna (the meditation on Reality) while seated under the bejwelled dome of the palace in the lovely city of Ayodhyā, in the midst of Sītā, Bharata and Saumitri (Lakṣmaṇa), Śatrughna and others, eulogised day and night by Sanaka and other hosts of Munis, as well as by Vasiṣṭha, Śukra, and other devotees of Viṣṇu— Hanumān, after praising them, asked : "O Rāma, You are Paramātmā of the nature of Saccidānanda. O foremost of the family of Raghu, I make prostrations to You again and again. O Rāma, I wish to know for the sake of emancipation, Your nature as it really is. O Rāma, be You gracious enough to tell me that by which I shall be easily released from the bondage of mundane existence and by which I shall attain salvation."

साधु पृष्टं महाबाहो वदामि शृणु तत्त्वतः। वेदान्ते सुप्रतिष्ठोऽहं वेदान्तं समुपाश्रय।।७।।
वेदान्ताः के रघुश्रेष्ठ वर्तन्ते कुत्र ते वद। हनूमञ्छृणु वक्ष्यामि वेदान्नतस्थितिमञ्जसा।।८।।
निश्वासभूता मे विष्णोर्वेदा जाताः सुविस्तराः। तिलेषु तैलवद्वेदे वेदान्तः सुप्रतिष्ठितः।।९।।
राम वेदाः कतिविधास्तेषां शाखाश्च राघव। तासूपनिषदः काः स्युः कृपया वद तत्त्वतः।।१०।।

(Śrī Rāma replied :) "O mighty-armed one, well as led: hearken then to the truth uttered by Me. I am well established in Vedānta (or the end of Vedas or knowledge). Have You recourse to Vedānta well."

(Hanumān again asked :) "O foremost of Raghus, what are Vedāntas? Where do they abide? Pray enlighten me". (Śrī-Rāma replied :) "O Hanumān, listen to me. I shall truly describe to you the nature of Vedānta. Through the expiratory breath of Myself— Viṣṇu, the Vedas were generated as many. Like the oil in the sesamum seeds, Vedānta is well established (or latent in the Vedas)".

(Hanumān asked again :) "O Rāma, how many are the Vedas and their branches? O Rāghava, what are the Upaniṣads? Please, through Your grace, tell me truly."

श्रीराम उवाच

ऋग्वेदादिविभागेन वेदाश्चत्वार ईरिताः। तेषां शाखा ह्यनेकाः स्युस्तासूपनिषदस्तथा॥११॥

ऋग्वेदस्य तु शाखाः स्युरेकविंशतिसंख्यकाः। नवाधिकशतं शाखा यजुषो मारुतात्मज॥१२॥

सहस्रसंख्यया जाताः शाखाः साम्नः परन्तप। अथर्वणस्य शाखाः स्युः पञ्चाशद्भेदतो हरे।१३॥

एकैकस्यास्तु शाखाया एकैकोपनिषन्मता। तासामेकामृचं यश्च पठते भक्तितो मयि॥१४॥

स मत्सायुज्यपदवीं प्राप्नोति मुनिदुर्लभाम्। राम केचिन्मुनिश्रेष्ठा मुक्तिरेकेति चक्षिरे॥१५॥

केचित्त्वन्नामभजनात्काश्यां तारोपदेशतः। अन्येतु सांख्ययोगेन भक्तियोगेन चापरे॥१६॥

अन्ये वेदान्तवाक्यार्थविचारात्परमर्षयः। सालोक्यादिविभागेन चतुर्धा मुक्तिरीरिता॥१७॥

(Śrī-Rāma said :) "Through the divisions of Ṛgveda and others, the Vedas are said to be four in number. Their branches are many. So also the Upaniṣads. In Ṛgveda, there are branches, 21 in number. O son of Vāyu, there are 109 branches in Yajurveda. O conqueror of enemies, there are 1,000 branches in Sāmaveda, O best of Monkeys, there are 50 branches in Atharvaveda. In each branch, there is one Upaniṣad. Whoever with devotion to Me studies even one of the Ṛks (hymns) in these, attains the state of absorption, rare for the Munis to attain."

(Hanumān asked :) "O Rāma, some excellent Munis have said there is one kind of salvation only, while other [stated that salvation is attained] through the uttering of Your name or the initiation into Tāraka (Oṁ) at Kāśī (Vārāṇasī); others through Sāṁkhya-Yoga, others through the Yoga of Devotion; other Maharṣis through the meditation upon the meaning of Mahāvākyas (the sacred sentences of the Vedas). Salvation is stated to be of four kinds through the divisions of Śālokya and others."

सहोवाच श्रीरामः

कैवल्यमुक्तिरेकैव पारमार्थिकरूपिणी। दुराचाररतो वापि मन्नामभजनात्कपे॥१८॥

सालोक्यमुक्तिमाप्नोति न तु लोकान्तरादिकम्।

काश्यां तु ब्रह्मनालेऽस्मिन्मृतो मत्तारमाप्नुयात्॥१९॥

पुनरावृत्तिरहितां मुक्तिं प्राप्नोति मानवः। यत्र कुत्रापिं वा काश्यां मरणे च महेश्वरः॥२०॥

जन्तोर्दक्षिणकर्णे तु मत्तारं समुपादिशेत्। निर्धूताशेषपापौघो मत्सारूप्यं भजत्ययम्॥२१॥

(Śrī-Rāma replied :) "There is only one true emancipation. O Kapi (Monkey), even a person addicted to evil practices attains the salvation of Sālokya (My world) through the uttering of My name, but not of other worlds. Should one die in Brahma-nāla (the lotus-stalk— also street) in Kāśī, he attains My Tāraka (Mantra). Such a person attains salvation without any rebirth; wherever he may die in Kāśī, Maheśvara initiates him by whispering My Tāraka (Mantra) into his right ear. Such person, freed from all sins, attains my Svarūpa (Form). It is this that is termed Sālokya-Sārūpya salvation. The twice-born who is of virtuous conduct and who without diverting his intelligence on any other, meditates upon Me, the All-Ātmā, attains Sāmīpya (nearness) to Me.

सैव सालोक्यसारूप्यमुक्तिरित्यभिधीयते। सदाचाररतो भूत्वा द्विजो नित्यमनन्यधी:।।२२।।
मयि सर्वात्मके भावो मत्सामीप्यं भजत्ययम्। सैव सालोक्यसारूप्यसामीप्या मुक्तिरिष्यते।।२३।।
गुरूपदिष्टमार्गेण ध्यायन्मद्गुणमव्ययम्। मत्सायुज्यं द्विज: सम्यग्भजेद्भ्रमरकीटवत्।।२४।।
सैव सायुज्यमुक्ति: स्याद्ब्रह्मानन्दरकरी शिवा। चतुर्विधा तु या मुक्तिर्मदुपासनया भवेत्।।२५।।
इयं कैवल्यमुक्तिस्तु केनोपायेन सिध्यति। माण्डूक्यमेकमेवालं मुमुक्षूणां विमुक्तये।।२६।।
तथाप्यसिद्धं चेज्ज्ञानं दसोपनिषदं पठ। ज्ञानं लब्ध्वाचिरादेव मामकं धाम यास्यसि।।२७।।
तथापि दृढता नो चेद्विज्ञानस्याञ्जनासुत। द्वात्रिंशाख्योपनिषदं समभ्यस्य निवर्तय।।२८।।
विदेहमुक्ताविच्छा चेदष्टोत्तरशतं पठ। तासां क्रमं सशान्तिं च शृणु वक्ष्यामि तत्त्वत:।।२९।।
ईशकेनकठप्रश्नमुण्डमाण्डूक्यतित्तिरि:। ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा।।३०।।
ब्रह्मकैवल्यजाबालश्वेताश्वो हंस आरुणि:। गर्भो नारायणो हंसो बिन्दुर्नादशिर: शिखा।।३१।।
मैत्रायणी कौषीतकी बृहज्जाबालतापनी। कालाग्निरुद्रमैत्रेयी सुबालक्षुरिमन्त्रिका।।३२।।
सर्वसारं निरालम्बं रहस्यं वज्रसूचिकम्। तेजोनादध्यानविद्यायोगतत्त्वात्मबोधकम्।।३३।।
परिव्राट् त्रिशिखी सीता चूडा निर्वाणमण्डलम्।दक्षिणा शरभं स्कन्दं महानारायणाह्वयम्।।३४।।
रहस्यं रामतपनं वासुदेवं च मुद्गलम्। शाण्डिल्यं पैङ्गलं भिक्षुमहच्छारीरकं शिखा।।३५।।
तुरीयातीतसंन्यासपरिव्राजाक्षमालिका। अव्यक्तैकाक्षरं पूर्णा सूर्याक्ष्यध्यात्मकुण्डिका।।३६।।
सावित्र्यात्मा पाशुपतं परं ब्रह्मावधूतकम्। त्रिपुरातपनं देवीत्रिपुरा कठभावना।
हृदयं कुण्डली भस्म रुद्राक्षगणदर्शनम्।।३७।।
तारसारमहावाक्यपञ्चब्रह्माग्निहोत्रकम्। गोपालपतनं कृष्णं याज्ञवल्क्यं वराहकम्।।३८।।
शाट्यायनी हयग्रीवं दत्तात्रेयं च गारुडम्। कलिजाबालिसौभाग्यरहस्यऋचमुक्तिका।।३९।।
एवमष्टोत्तरशतं भावनात्रयनाशनम्। ज्ञानवैराग्यदं पुंसां वासनात्रयनाशनम्।।४०।।

It is this that is termed Sālokya-Sārūpya-Sāmīpya salvation. The twice-born who according to the path opened by the teacher, meditates upon My immutable Reality attains Sāyujya (absorption) into Me, like the caterpillar into the wasp. This is the Sāyujya salvation which is productive of Brahmic bliss and auspicious. Thus these kinds of salvation arise through the Upāsanā (worship) of Me.

The only means by which the final emancipation is attained is through Māṇḍūkya-Upaniṣad alone, which is enough for the salvation of all aspirants. If Jñāna is not attained thereby, study the 10 Upaniṣads; you shall soon attain Jñāna, and then My Seat. O son of Añjanā, if your Jñāna is not made firm, practise (study) well the 32 Upaniṣads. You shall get release. If you strives after Videhamukti (or disembodied salvation), study the 108 Upaniṣads. I will truly state in order the (names of the) Upaniṣads with their Śānti (purification Mantras). Hearken to them. (They are :) Īśa, Kena, Kaṭha, Praśna, Muṇḍa, Māṇḍūkya, Tittiri, Aitareya, Chāndogya, Bṛhadāraṇyaka, Brahma, Kaivalya, Jābāla, Śvetāśvatara, Haṁsa, Āruṇi, Garbha, Nārāyaṇa, Parama Haṁsa, (Amṛta)-Bindu, (Amṛta)-Nāda, (Atharva)-Śira, (Atharva)-Śikhā, Maitrāyaṇī, Kauṣītaki, (Bṛhat)-Jābāla, (Nārasiṁha)-Tāpanī, Kālāgnirudra, Maitreyī, Subāla, Kṣurikā, Mantrikā, Sarvasāra, Nirālamba, (Śuka)-Rahasya, Vajrasūcikā, Tejo-(Bindu), Nāda-(Bindu), Dhyāna-(Bindu), (Brahma)-Vidyā, Yoga-Tattva, Ātmabodhaka, Parivrāṭ (Nārada-Parivrājaka), (Tri)-Śikhī, Sītā, (Yoga)-Cūḍā-(Maṇi), Nirvāṇa, Maṇḍala-(Brāhmaṇa), Dakṣiṇā-(Mūrti), Śarabh-Skanda, (Tripādvibhūtī)-Mahā-Nārāyaṇa, Advaya-(Tāraka), (Rāma)-Rahasya, (Rāma)-Tāpanī, Vāsudeva, Mudgala, Śāṇḍilya, Paiṅgala, Bhikṣu, Mahat-Śāriraka, (Yoga)-Śikhā, Triyatīta, Saṁnyāsa, (Paramahaṁsa)-Parivrājaka, Akṣamālikā, Avyakta, Ekākṣara, (Anna)-Pūrṇa, Sūrya, Akṣi, Adhyātma, Kuṇḍikā, Sāvitrī, Ātmā, Pāśupata, Parabrahma, Avadhūta, Tripuratapanī, Devī, Tripura, Kaṭha, Bhāvanā, (Rudra)-Hṛdaya, (Yoga)-Kuṇḍalinī, Bhasma-(Jābāla), Rudrākṣa, Gaṇapati, Darśana, Tārasāra, Mahāvākya, Pañcabrahma, (Prāṇa)-Agnihotra, Gopāla-Tāpanī, Kṛṣṇa, Yājñavalkya, Varāha, Śātyāyanī, Hayagrīva, Dattātreya, Garuḍa, Kali-(Santāraṇa), Jābāla, Saubhāgya, Sarasvatī-rahasya, Bahvṛca and Muktikā. These 108 (Upaniṣads) are able to do away with the three Bhāvanās [of doubt, vain thought and false thought], conferring Jñāna and Vairāgya and destroying the three Vāsanās [of book-lore, world and body].

पूर्वोत्तरेषु विहिततत्तच्छान्तिपुरःसरम्। वेदविद्याव्रतस्नातदेशिकस्य मुखात्स्व्यम्।।४१।।

गृहीत्वाष्टोत्तरशतं ये पठन्ति द्विजोत्तमाः। प्रारब्धक्षयपर्यन्तं जीवन्मुक्ता भवन्ति ते।।४२।।

ततः कालवशादेव प्रारब्धे तु क्षयं गते। वैदेहीं मामकीं मुक्तिं यान्ति नास्त्यत्र संशयः।।४३।।

सर्वोपनिषदां मध्ये सारमष्टोत्तरं शतम्। सकृच्छ्रवणमात्रेण सर्वाघौघनिकृन्तनम्।।४४।।

मयोपदिष्टं शिष्याय तुभ्यं पवननन्दन। इदं शास्त्रं मयादिष्टं गुह्यमष्टोत्तरं शतम्।।४५।।

ज्ञानतोऽज्ञानतो वापि पठतां बन्धमोचकम्। राज्यं देयं धनं देयं याचतः कामपूरणम्।।४६।।

इदमष्टोत्तरशतं न देयं यस्य कस्यचित्। नास्तिकाय कृतघ्नाय दुराचाररताय वै।।४७।।

मद्भक्तिविमुखायापि शास्त्रगर्तेषु मुह्यते। गुरुभक्तिविहीनाय दातव्यं न कदाचन।।४८।।

सेवापराय शिष्याय हितपुत्राय मारुते। मद्भक्ताय सुशीलाय कुलीनाय सुमेधसे।।४९।।

सम्यक् परीक्ष्य दातव्यमेवमष्टोत्तरं शतम्। यः पठेच्छृणुयाद्वापि स मामेति न संशयः। तदेतदृचाभ्युक्तम्। विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिष्टेऽहमस्मि। असूयकायानृजवे शठाय मा मा ब्रूया वीर्यवती तथा स्याम्।

यमेव विद्याश्रुतमप्रमत्तं मेधाविनं ब्रह्मचर्योपपन्नम्। तस्मा इमामुपसन्नाय सम्यक् परीक्ष्य दद्याद्वैष्णवीमात्मनिष्ठाम्।।१।। इति।।

"The twice-born— after learning the 108 Upaniṣads, together with the Śānti as prescribed both before and after from the mouth of a Guru well-versed in the observances of Vedic knowledge and study— become Jīvanmuktas till the destruction of their Prārabdha; in course of time as Prārabdha is destroyed, they attain My disembodied salvation. There is no doubt of it. O son of Vāyu, these 108 Upaniṣads, which are the essence of all the Upaniṣads, and are capable of destroying all sins through their mere study, have been imparted by Me to you as a disciple. This science of the 108 Upaniṣads taught by Me, is occult one, and will free persons from bondage, whether they read them with or without knowledge. To gratify the desire of a supplicant, a kingdom may be given or wealth, but never shall the 108 Upaniṣads be imparted to an atheist, an ungrateful person, one intent on vicious actions, one having no devotion towards Me, or one who loses his path in the cave of books. On no account shall they be given to one devoid of devotion.

O Māruti, it is only after a thorough examination that they should be imparted to a disciple doing service (to a Guru), to a well-disposed son, or to one devoted to Me, following good observances, belonging to a good family, and being of good intelligence. Whoever studies or hears the 108 Upaniṣads attains Me. There is no doubt of this. This is stated in the Ṛk (verse) thus— Vidyā (Sarasvatī) went to a Brāhmaṇa (and addressed him) thus : 'Protect me. I shall be Your treasure. Do not confide me to the envious, to one not treading the right path, or to the rogue. Then I shall be potent'. Impart this Ātmaniṣṭha-Vidyā relating to Viṣṇu to one after well examining him who had studied much, is alert, intelligent, observant of the vow of celibacy, and serving [the Guru]."

अथ हैनं श्रीरामचन्द्रं मारुतिः पप्रच्छ ऋग्वेदादिविभागेन पृथक् शान्तिमनुब्रूहीति। स होवाच श्रीरामः। ऐतरेयकौषीतकीनादबिन्द्वात्मप्रबोधनिर्वाणमुद्गलाक्षमालिकात्रिपुरासौभाग्यबह्वचानामृग्वेदगतानां दशसंख्याका - नामुपनिषदां वाङ्मे मनसीति शान्तिः।।१।।

ईशावास्यबृहदारण्यजाबालहंसपरमहंससुबालमन्त्रिकानिरालम्बत्रिशिखीब्राह्मणमण्डलब्राह्मणाद्वयतारक-पैङ्गलभिक्षुतुरीयातीताध्यात्मतारसारयाज्ञवल्क्यशाट्यायनीमुक्तिकानां शुक्लयजुर्वेदगतानामेकोनविंशति-संख्याकानामुपनिषदां पूर्णमदं इति शान्तिः।।२।।

Then Hanumān asked Śrī-Rāmacandra to relate the Śānti of each Upaniṣad according to the divisions of Ṛgveda and others to which they belong. To which Śrī-Rāma replied: "Aitareya, Kauṣītakī, Nāda-(Bindu), Ātma-Bodha, Nirvāṇa, Mudgala, Akṣamālikā, Tripurā, Saubhāgya and Bahvṛca— these 10 Upaniṣads are of Ṛgveda and have the Śānti beginning with 'Vāṅme-Manasi, etc.'. Īśā, Bṛhadāraṇyaka, Jābāla, Haṁsa, (Parama)-Haṁsa, Subāla, Mantrikā, Nirālamba, Triśikhī Brāhmaṇa, Maṇḍala-Brāhmaṇa, Advaya-Tāraka, Paiṅgala, Bhikṣu, Turīyātīta, Adhyātma, Tārasāra, Yājñavalkya, Śāṭyāyanī, and Muktika— these 19 Upaniṣads are of Śukla Yajurveda and have the Śānti beginning with 'Pūrṇamada, etc."

कठवल्लीतैत्तिरीयकब्रह्मकैवल्यश्वेताश्वतरगर्भनारायणामृतबिन्द्वमृतनादकालाग्निरुद्रक्षुरिकासर्वसार-शुकरहस्यतेजोबिन्दुध्यानबिन्दुब्रह्मविद्यायोगतत्त्वदक्षिणामूर्तिस्कन्दशारीरकयोगशिखैकाक्षराक्ष्यवधूतकठरुद्रहृदय-योगकुण्डलिनीपञ्चब्रह्मप्राणाग्निहोत्रवराहकलिसंतरणसरस्वतीरहस्यानां कृष्णयजुर्वेदगतानां द्वात्रिंशत्संख्याकानामुपनिषदां सह नाववत्विति शान्तिः॥३॥

"Kaṭha, Taittirīya, Brahma, Kaivalya, Śvetāśvatara, Garbha, Nārāyaṇa, (Amṛta)-Bindu, (Amṛta)-Nāda, Kālāgnirudra, Kṣurikā, Sarvasāra, Śukarahasya, Tejo-(Bindu), Dhyāna-(Bindu), (Brahma)-Vidyā, Yoga-Tattva, Dakṣiṇā-(Mūrti), Skanda-Śārīraka, (Yoga)-Śikhā, Ekākṣara, Akṣi, Avadhūta, Kara, (Rudra)-Hṛdaya, (Yoga)-Kuṇḍalinī, Pañcabrahma, (Prāṇa)-Agnihotra, Varāha, Kali-(Santaraṇa), and Sarasvatīrahasya,— these 32 Upaniṣads are of Kṛṣṇa Yajurveda and have the Śānti beginning with 'Sahanāvavatu, etc."

केनच्छान्दोग्यारुणिमैत्रायणिमैत्रेयीवज्रसूचिकायोगचूडामणिवासुदेवमहत्संन्यासाव्यक्तकुण्डिकासावित्री-रुद्राक्षजाबालदर्शनजाबालीनां सामवेदगतानां षोडशसंख्याकानामुपनिपदामाप्यायन्विति शान्तिः॥४॥

"Kena, Chāndogya, Āruṇi, Maitrāyaṇī, Maitreyī, Vajrasūcikā, (Yoga)-Cūḍā-(Maṇi), Vāsudeva, Mahat-Sannyāsa, Avyakta, Kuṇḍikā, Sāvitrī, Rudrākṣa, Jābāla, Darśana, and Jābālī— these 16 Upaniṣads are of Sāmaveda and have the Śānti beginning with 'Āpyāyantu, etc.'

प्रश्नमुण्डकमाण्डूक्याथार्वशिरोऽथर्वशिखाबृहज्जाबालनृसिंहतापनीनारदपरिव्राजक सीताशरभ-महानारायणरामरहस्यरामातपनीशाण्डिल्यपरमहंसपरिव्राजकान्नपूर्णासूर्यात्मपाशुपतपरब्रह्मत्रिपुरातपनीदेवी-भावनाब्रह्मजाबालगणपतिमहावाक्यगोपालपनकृष्णहयग्रीवदत्तात्रेयगारुडानामथर्ववेदगतानामेक-त्रिंशत्संख्याकानामुपनिषदां भद्रं कर्णेभिरिति शान्तिः॥५॥

"Praśna, Muṇḍaka, Māṇḍūkya, (Atharva)-Śira, (Atharva) Śikhā, (Bṛhat)-Jābāla, (Nṛsiṁha)-Tāpanī, (Nérada)-Parivrājaka, Sītā, Śarabha, Mahā-Nārāyaṇa, (Rāma)-Rahasya, (Rāma)-Tāpanī, Śāṇḍilya, (Paramahaṁsa)-Parivrājaka, (Anna)-Pūrṇā, Sūrya Ātmā, Pāśupata, Parabrahma, Tripuratāpanī, Devī, Bhāvanā, Bhasma-(Jābāla), Gaṇapati, Mahāvākya, Gopāla-Tāpanī, Kṛṣṇa, Hayagrīva, Dattātreya, and Garuḍa,— These 31 Upaniṣads on Atharvaveda have the Śānti commencing with 'Bhadram-Karṇebhiḥ, etc'.

मुमुक्षवः पुरुषाः साधनचतुष्टयसंपन्नाः श्रद्धावन्तः सुकुलभवं श्रोत्रियं शास्त्रवात्सल्यगुणवन्तमकुटिलं सर्वभूतहिते रतं दयासमुद्रं सद्गुरुं विधिवदुपसंगम्योपहारपाण्योऽष्टोत्तरशतोपनिषदं विधिवदधीत्य श्रवणमन्ननिदिध्यासनानि नैरन्तर्येण कृत्वा प्रारब्धक्षयाद्देहत्रयभङ्गे प्राप्योपाधिविनिर्मुक्तघटाकाशवत्परिपूर्णता विदेहमुक्तिः।

सैव कैवल्यमुक्तिरिति। अतएव ब्रह्मलोकस्था अपि ब्रह्ममुखाद्वेदान्तश्रवणादि कृत्वा तेन सह कैवल्यं लभन्ते। अतः सर्वेषां कैवल्यमुक्तिर्ज्ञानमात्रेणोक्ता। न कर्मसांख्ययोगोपासनादिभिरित्युपनिषद्। इति प्रथमोऽध्यायः॥१॥

"Persons desirous of emancipation and having developed the four means of salvation should, with presents in then hands, approach a Guru full of faith, of good family,

proficient in Vedas, scripture-loving, of good qualities, straightforward, intent upon the welfare of all beings, and an ocean of compassion; and after studying under him, according to the rules, the 108 Upaniṣads, he should ever be going through the process of studying, thinking and reflecting upon them. With the cessation of the three bodies through the destruction of Prārabdha, they attain the state of Plenum without any Upādhis like the ether in the pot (after the pot is broken). This is the embodied salvation, this is the final emancipation. Therefore even those in Brahmaloka through the studying of Vedānta from the mouth of Brahmā attain with Him the final emancipation. Hence to all these is stated the final emancipation through the Jñāna path, and not through Karma, Sāṁkhya-Yoga, and other Upāsanās. Thus is the Upaniṣad."

॥द्वितीयोऽध्यायः॥

तथा हैनं श्रीरामन्द्रं मारुतिः पप्रच्छ। केयं वा तत्सिद्धिः सिद्ध्या वा किं प्रयोजनमिति। सहोवाच श्रीरामः। पुरुषस्य कर्तृत्वभोक्तृत्वसुखदुःखादिलक्षणश्चित्तधर्मः क्लेशरूपत्वाद्बन्धो भवति। तन्निरोधनं जीवन्मुक्तिः। उपाधिविनिमुक्तघटाकाशवत्प्रारब्धक्षयाद्विदेहमुक्तिः।

जीवन्मुक्तिविदेहमुक्त्योरष्टोत्तरशतोपनिषदः प्रमाणम्। कर्तृत्वादिदुःखनवृत्तिद्वारा नित्यानन्दावाप्तिः प्रयोजनं भवति। तत्पुरुषप्रयत्नसाध्यं भवति। यथा पुत्रकामेष्टिना पुत्रं वाणिज्यादिना वित्तं ज्योतिष्टोमेन स्वर्गं तथा पुरुषप्रयत्नसाध्यवेदान्तश्रवणादिजनितसमाधिना जीवन्मुक्त्यादिलाभो भवति।

सर्ववासनाक्षयात्तल्लाभः। अत्र श्लोका भवन्ति। उच्छास्त्रं शास्त्रितं चेति पौरुषं द्विविधं मतम्। तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम्॥१॥

लोकवासनाय जन्तोः शास्त्रवासनयापि च। देहवासनया ज्ञानं यथावन्नैव जायते॥२॥

द्विविधो वासनाव्यूहः शुभश्चैवाशुभश्च तौ। वासनौघेन शुद्धेन तत्र चेदनुनीयसे॥३॥

तत्क्रमेणाशु तेनैव मामकं पदमाप्नुहि। अथ चेदशुभो भावस्त्वां योजयति संकटे॥४॥

प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता कपे। शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित्॥५॥

पौरुषेण प्रयत्नेन योजनीया शुभे पथि। अशुभेषु समाविष्टं शुभेष्वेवावतारयेत्॥६॥

अशुभाच्चालितं याति शुभं तस्मादपीतरत्। पौरुषेण प्रयत्नेन लालयेच्चित्तबालकम्॥७॥

द्रागभ्यासवशाद्याति यदा ते वासनोदयम्। तदाभ्यासस्य साफल्यं विद्धि त्वममरिमर्दन॥८॥

Adhyāya II

Again Māruti (Hanumān) addressed Śrī-Rāmacandra thus : "What is Jīvanmukti? what is Videhamukti? What is the authority therein? What about its perfection? What is the object of such a perfection?"

(Śrī-Rāma replied :) "The Dharma of a man's Citta that has the characteristics of agency and enjoyment is fraught with pains and hence tends towards bondage. The control of it (the Citta) is Jīvanmukti. Videhamukti follows when through the extinction of Prārabdha, the removal of the vehicles [of the bodies] takes place like the ether in the pot

[after the pot is broken]. The authority on the points of Jīvanmukti and Videhamukti is the 108 Upaniṣads. Its object [of perfection] is the attaining of eternal bliss through the removal of the pains of agency, etc. This has to be achieved through human efforts. Like progeny obtained through the Putrakāmeṣṭi sacrifice, wealth in trade, or heaven through the Jyotiṣṭoma sacrifice, so Jīvanmukti is gained through Samādhi arising through Vedāntic study, and accomplished through human efforts. It has to be won through the extinction of all Vāsanās. Regarding it, there are verses thus : "The efforts of man are stated to be of two kinds, those that transcend scriptures and those that are according to scriptures. Those that transcend scriptures tend to harn while those that are according to scriptures tend to Reality." To men, true Jñāna does not arise through the Vāsanās of the world, scripture and body. Vāsanā is divided into two, the pure and the impure. If you are led by the pure Vāsanās, you shall thereby soon reach by degrees My Seat. But should the old impure Vāsanās land you in danger, they should be overcome through efforts. This river of Vāsanās towards objects, which flows in the pure and impure paths, should be diverted to the pure path through human efforts. The impure ones have to be transmuted into the pure. That which is diverted from the impure turns towards the pure. So also the reverse. This child, Citta has to be fondled through human efforts. O killer of enemies, it is only when through means of practice both Vāsanās quite abandon you, that you will be able to realise the effects of [such] practice. Even in the case of doubt, the pure Vāsanās alone should be practised.

संदिग्धायामपि भृशं शुभामेव समाचर। शुभायां वासनावृद्धौ न दोषाय मरुत्सुत॥९॥
वासनाक्षयविज्ञानमनोनाशा महामते। समकालं चिराभ्यास्ता भवन्ति फलदा मताः॥१०॥
त्रय एवं समं यावन्नाभ्यस्ताश्च पुनः पुनः। तावन्न पदसंप्राप्तिर्भवत्यपि समाशतैः॥११॥
एकैकशो निषेव्यन्ते यद्येते चिरमप्यलम्। तन्न सिद्धिं प्रयच्छन्ति मन्त्राः संकीर्तिता इव॥१२॥
त्रिभिरेतैश्चिराभ्यस्तैर्हृदयग्रन्थयो दृढाः। निःशङ्कमेव त्रुट्यन्ति बिसच्छेदादुण इव॥१३॥
जन्मान्तरशताभ्यस्ता मिथ्या संसारवासना। सा चिराभ्यासयोगेन विना न क्षीयते क्वचित्॥१४॥
तस्मात्सौम्य प्रयत्नेन पौरुषेण विवेकिना। भोगेच्छां दूरतस्त्यक्त्वा त्रयमेव समाश्रय॥१५॥
तस्माद्वासनया युक्तं मनो बद्धं विदुर्बुधाः। सम्यग्वासनया त्यक्तं मुक्तिमित्यभिधीयते।

"O son of Vāyu, there is nothing wrong in the increase of the pure Vāsanās. The extinction of Vāsanās, Vijñāna and the destruction of Manas [as these three] when practised together for a long time are regarded, O great and intelligent one, as fruitful. So long as these are not equally practised again and again, so long the [Supreme] Seat is not attained, even after the lapse of hundreds of years. Even should one of these [three] be practised for a long time, it will not yield its fruit like a Mantra imperfectly done. Through the practice of these for a long time, the firm knots of the heart are cut, without doubt, like the breaking of the threads in a lotus-stalk rent in twain. The illusory Sāṁsārika Vāsanā that has arisen through the practice of [many] hundreds of lives never perishes except through the practice

of Yoga for a long time. Therefore, O Somya [disciple], after having put away to a distance the desire of enjoyment through discriminative human effort, resort to these three alone. The wise know that a mind associated with Vāsanā tends to bondage, while a mind well freed from Vāsanā is said to be an emancipated one.

मनोनिर्वासनीभावमाचराशु महाकपे॥१६॥

सम्यगालोचनात्सत्याद्वासना प्रविलीयते। वासनाविलये चेतः शममायाति दीपवत्॥१७॥

वासनां संपरित्यज्य मयि चिन्मात्रविग्रहे। यस्तिष्ठति गतव्यग्रः सोऽहं सच्चित्सुखात्मकः॥१८॥

समाधिमथ कार्याणि मा करोतु करोतु वा। हृदयोनात्तसर्वेहो मुक्त एवोत्तमाशयः॥१९॥

नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः।

न ससाधानजाप्याभ्यां यस्य निर्वासनं मनः॥२०॥

संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम्॥२१॥

वासनाहीनमप्येतच्चक्षुरादीन्द्रियं स्वतः। प्रवर्तते बहिः स्वाऽर्थे वासनामात्रकारणम्॥२२॥

अयत्नोपनतेष्वक्षि दृग्द्रव्येषु यथा पुनः। नीरागमेव पतति तद्वत्कार्येषु धीरधीः॥२३॥

भावसंवित्प्रकटितामनुरूपा च मारुते। चित्तस्योत्पत्त्युपरमा वासनां मुनयो विदुः॥२४॥

दृढाभ्यस्तपदार्थैकभावनादतिचञ्चलम्। चित्तं संजायते जन्मजरामरणकारणम्॥२५॥

वासनावशतः प्राणस्पन्दस्तेन च वासना। क्रियते चित्तबीजस्य तेन बीजाङ्कुरक्रमः॥२६॥

O Mahā-kapi (great Monkey) practise the state of a mind devoid of Vāsanā. Vāsanā perishes through well-conducted deliberation and truth. Through the absorption of Vāsanās, Manas attains quiescence like a lamp [without oil]. He whose mind, devoid of destruction, is [centred] on Me as of the nature of Cinmātra [consciousness alone], abandoning the Vāsanās, is no other than Myself of the nature of Saccidānanda. Whether Samādhi and Karma are performed or not, one who has a supreme Citta with a heart devoid of all desires is an emancipated person. He whose mind is freed from Vāsanās is not subject to the fruits arising from the performance or non-performance of actions, or Samādhi of Jñāna. Except through the entire giving up of Vāsanās and through Mouna (the observance of silence towards objects), the Supreme Seat is not attained. Though devoid of Vāsanās, the eye and other organs are involuntarily prompted to their (respective) external objects through habit. Just as the eye without any desire sees without any effort the objects that fall on it, so also the undaunted man of intelligence enters into the affairs (of the world) without any desire. O Māruti, the Munis know that Vāsanā which is manifested through the consciousness of objects, which is of the nature of the object itself, and which is the cause of the origination and absorption of Citta. This excessively fluctuating Citta is the cause of birth, dotage and death, due to the identification of itself with objects practised firmly [for a long time]. Like the analogy of the seed and the tree, the variation of Prāṇa arises through Vāsanā and (vice versa) the Vāsanā through the former— these forming the need of Citta.

द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने। एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः।।२७।।

असङ्गव्यव्यहारत्वाद्भवभावनवर्जनात्।

शरीरनाशदर्शित्वाद्वासनां न प्रवर्तते। वासनासंपरित्यागाच्चितं गच्छत्यचित्तताम्।।२८।।

अवासनत्वात्सततं यदा न मनुते मनः। अमनस्ता तदोदेति परमोपशमप्रदा।।२९।।

अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः। गुरुशास्त्रप्रमाणैस्तु निर्णितं तावदाचार।।३०।।

ततः पक्वकषायेण नूनं विज्ञानं वस्तुना। शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निराधिना।।३१।।

To the tree of Citta, there are two seeds: the vibration of Prāṇa and Vāsanā. Should either of them perish, both perish soon. Through the actions of the world being done without attachment, through the abandoning of the [thought of the) reality of the universe and the conviction of the distractibility of the body, Vāsanā does not arise. Through the complete giving up of Vāsanā, Citta becomes not-Citta. When the mind does not think at all, being completely devoid of Vāsanā, then dawns the state of mindlessness which confers the great peace. So long as you are without a mind of (true) discrimination and are not a knower of the Supreme Seat, so long should you follow whatever has been decided by the teacher and the authorities of the sacred books. When your sins are burnt up and you are a knower of the Reality without any anxiety then all the Vāsanās even should be given up.

द्विविधश्चित्तनाशोऽस्ति सरूपोऽरूप एव च। जीवन्मुक्तः सरूपः स्यादरूपो देहमुक्तिगः।।३२।।

अस्य नाशमिदानीं त्वं पावने शृणु सादरम्।।३३।।

चित्तनाशाभिधानं हि यदा ते विद्यते पुनः। मैत्र्यादिभिर्गुणैर्युक्तं शान्तिमेति न संशयः।

भूयोजन्मविनिर्मुक्तं जीवन्मुक्तस्य तन्मनः।।३४।।

सरूपोऽसौ मनोनाशो जीविन्मुक्तस्य विद्यते। अरूपस्तु मनोनासो वैदेहीमुक्तिगो भवेत्।।३५।।

सहस्राङ्कुरशाखात्मफलपल्लवशालिनः।।३६।।

The destruction of Citta is of two kinds, that with form and that without form. (The destruction of) that with form is of the Jīvanmukta; (the destruction of), that without form being of the Videhamukta. O son of Vāyu, hearken to (the means of) the destruction of Citta. That is said to be destruction of Citta when it, associated with all the attributes of Maitrī (friendship) and others, becomes quiescent (without any resurrection). There is no doubt of it. Then the Manas of a Jīvanmukta is free from fresh rebirth; to him, there is the destruction of Manas with form. But to the Videhamukta, there is the destruction of Manas without form.

अस्य संसारवृक्षस्य मनोमूलमिदं स्थितम्। संकल्प एव तन्मन्ये संकल्पोपशमेन तत्।।३७।।

शोषयाशु यथा शोषमेति संसारपादपः। उपाय एक एवास्ति मनसः स्वस्य निग्रहे।।३८।।

मनसोऽभ्युदयो नाशो मनोनाशो महोदयः। ज्ञमनो नाशमभ्येति मनो ज्ञस्य हि शृङ्खला।।३९।।

तावन्निशीव वेताला वल्गन्ति हृदि वासनाः। एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः।।४०।।

प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः। पद्मिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः॥४१॥

हस्तं हस्तेन संपीड्य दन्तैर्दन्तान्विचूर्ण्य च। अङ्गान्यङ्गैः समाक्रम्य जयेदादौ स्वकं मनः॥४२॥

It is Manas that is the root of the tree of Saṁsāra with its thousands of shoots, branches, tender, leaves and fruits. I think it to be Saṅkalpa alone. In order that the trees of Saṁsāra may wither soon, dry up its root through the quiescence of Saṅkalpa. There is only one means to control one's mind. That is to destroy the mind as soon as it rises. That is the (great) dawn. In the case of the wise, the mind is destroyed : but in the case of ignorant, it is indeed a fetter. So long as the mind is not destroyed through the firm practice of the One Reality, so long as Vāsanās are prancing about in the heart like Betāla (goblin) in the night-time, the Vāsanās of enjoyment of one who has destroyed the egoism of Citta and controlled organs, the enemies, decay like lotuses in mid-winter, pressing one hand against the other, setting teeth against teeth, and forcing one limb against the order, he should first conquer his mind.

उपाविश्योपविश्यैकां चिन्तकेन मुहुर्मुहुः। न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम्॥४३॥

अङ्कुशेन विना मत्तो यथा दुष्टमतङ्गजः। अध्यात्मविद्याधिगमः साधुसंगतिरेव च॥४४॥

वासनासंपरित्यागः प्राणस्पन्दनिरोधनम्। एतास्ता युक्तयः पुष्टाः सन्ति चित्तजयेकिल॥४५॥

सतीषु युक्तिष्वेतासु हठान्नियमयन्ति ये। चेतसो दीपमुत्सृज्य विचिन्वन्ति तमोऽञ्जनैः॥४६॥

विमूढाः कर्तुमुद्युक्ता ये हठाच्चेतसो जयम्। ते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः॥४७॥

It is not possible on the part of the one-thoughted to control the mind by sitting up again and again except through the approved means. As a vicious rutting elephant is not subject to control except through the goad, so in the matter of the control of the mind, the effective means are the attainment of spiritual knowledge, association with the wise, the entire abdication of all Vāsanās and the control of prāṇas. While such are the (prescribed) means, should persons try to control the mind through violence, they are like those that search in darkness, having thrown aside the light (in their hands). Those who endeavour to control the mind through force are but trying to bind a mad elephant with the filaments of a lotus-stalk.

द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः। एकं प्राणपरिस्पन्दो द्वितीयं दृढभावना॥४८॥

सा हि सर्वगता संवित्प्राणास्पन्देन चाल्यते। चित्तैकाग्र्याद्यतो ज्ञानमुक्तं समुपजायते॥४९॥

तत्साधनमथो ध्यानं यथावदुपदिश्यते। विनाप्यविकृतिं कृत्स्नां संभवव्यत्ययक्रमात्।

यशोऽरिष्टं च चिन्मात्रं चिदानन्दं विचिन्तय॥५०॥

अपानेऽस्तंगते प्राणो यावन्नाभ्युदितो हृदि। तावत्सा कुम्भकावस्था योगिभिर्यानुभूयते॥५१॥

बहिरस्तंगतें प्राणे यावन्नापान उद्गतः। तावत्पूर्णा समावस्थां बहिष्ठं कुम्भकं विदुः॥५२॥

ब्रह्माकारमनोवृत्तिप्रवाहोऽहंकृति विना। संप्रज्ञातसमाधिः स्याद्ध्यानाभ्यासप्रकर्षतः॥५३॥

प्रशान्तवृत्तिकं चित्तं परमानन्ददायकम्। असंप्रज्ञातनामायं समाधिर्योगिना प्रियः॥५४॥

प्रभाशून्यं मनःशून्यं बुद्धिशून्यं चिदात्मकम्। अतद्व्यावृत्तिरूपोऽसौ समाधिर्मुनिभावितः॥५५॥

ऊर्ध्वपूर्णमधःपूर्णं मध्यपूर्णं शिवात्मकम्। साक्षाद्विधिमुखो ह्येष समाधिः पारमार्थिकः॥५६॥

To the tree of the mind having the ever-growing branches of modifications, there are two seeds. One is the fluctuation of Prāṇa, and the other is the firmness of Vāsanā. The (One) All-pervading Consciousness is agitated by the fluctuation of Prāṇas. The means of Dhyāna by which (the one) Jñāna is attained through the one-pointedness of the mind is now imparted to you after duly resolving back the things originated (in the universe) with all their changes, meditate upon that which remains— (viz.), Cinmātra (the consciousness alone), which is also Cidānanda (conscious-bliss). The wise say that the interval experienced by Yogins after the inspiration and before the (next) expiration is (the internal) Kumbhaka (cessation of breath); while the interval of complete equilibrium after expiration and before the next inspiration is the external Kumbhaka. Through the force of the practice of Dhyāna, the current of the modification of Manas devoid of Self that is of Brāhmic nature is said to be Samprajñāta Samādhi, while the mind with the utter quiescence of modifications that confers upon the supreme bliss is said to be Asamprajñāta-Samādhi that is dear to Yogins. This (state) that is devoid of light, Manas and Buddhi, and that is of the nature of Cit. (consciousness merely) is styled by the Munis Atadvyāvṛtti Samādhi (a Samādhi that does not care or require the aid of another). It is Plenum above, below and in the middle, and is of the nature of Śiva (auspiciousness). This noumenal (of occult) Samādhi is itself Vidhi-Mukha (sanctioned by books of Brahmā).

दृढभावनया त्यक्तपूर्वापरविचारणम्। यदादानं पदार्थस्य वासना सा प्रकीर्तिता॥५७॥

भावितं तीव्रसंवेगादात्मना यत्तदेव सुः। भवत्याशु कपिश्रेष्ठ विगतेतरवासनः॥५८॥

तादृग्भूपो हि पुरुषो वासनाविवशीकृतः। संपश्यति यदैवैतत्सद्वस्त्विति विमुह्यति॥५९॥

वासनावेगवैचित्र्यात्स्वरूपं न जहाति तत्। भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव॥६०॥

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा। मलिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी॥६१॥

अज्ञानसुधनाकारा घनाहंकारशालिनी। पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः।

पुनर्जन्माङ्कुरं त्यक्त्वा स्थितिः संभृष्टबीजवत्॥६२॥

बहुशास्त्रकथाकन्थारोमन्थेन वृथैव किम्। अन्वेष्टव्यं प्रयत्नेन मारुते ज्योतिरान्तरम्॥६३॥

दर्शनादर्शने हित्वा स्वयं केवलरूपतः। य आस्ते कपिशार्दूल ब्रह्म स ब्रह्मवित्स्वयम्॥६४॥

The clinging to objects without previous or subsequent deliberation through intense longing is stated to be Vāsanā. O chief of Monkeys, whatever is meditated upon by a person with ardent impetuosity without any other Vāsanā— that he soon becomes. A person that is entirely subject to Vāsanā becomes of the nature of that, when he regards this (universe) as Sat (the Reality), then he is subject to delusion. Because of the many strong Vāsanā, he does not abandon the nature of the universe. This person of wrong vision sees everything under infatuation like one deluded. Vāsanās are of two kinds— the pure and the

impure. The impure ones are the cause of rebirth, while the pure are the destroyers of it. The impure are said by the wise to be of the nature of intense Ajñāna, associated with the great Ahaṁkāra and generative of rebirth. Of what avail is the chewing again and again of the many Śāstric stories to one that has abandoned the seed of re-birth, having turned it into a burnt one? O Māruti, you should with effort, seek the effulgence within. O tiger of Monkeys, whoever, after having abandoned the visible and the invisible, is as the One alone is not a mere knower of Brahman but is Brahman itself.

अधीत्य चतुरो वेदान्सर्वशास्त्राण्यनेकशः। ब्रह्मतत्त्वं न जानाति दर्वी पाकरसं यथा॥६५॥
स्वदेहाशुचिगन्धेन न विरज्येत यः पुमान्। विरागकारणं तस्य किमन्यदुपदिश्यते॥६६॥
अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः। उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते॥६७॥
बद्धो हि वासनाबद्धो मोक्षः स्याद्वासनाक्षयः। वासनां संपरित्यज्य मोक्षार्थित्वमपि त्यज॥६८॥
मानसीर्वासनाः पूर्वं त्यक्त्वा विषयवासनाः। मैत्र्यादिवासनानाम्नीर्गृहाणामलवासनाः॥६९॥
ता अप्यतः परित्यज्य ताभिर्व्यवहन्नपि। अन्तःशान्तः समस्नेहो भव चिन्मात्रवासनः॥७०॥
तामप्यथ परित्यज्य मनोबुद्धिसमन्विताम्। शेषस्थिरसमाधानो मयि त्वं भव मारुते॥७१॥
अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्।
अनाद्यगोत्रं मम रूपमीदृशं भजस्वं नित्यं पवनात्मजार्तिहन्॥७२॥
दृशिस्वरूपं गगनोपमं परं सकृद्विभातं त्वजमेकमक्षरम्।
अलेपकं सर्वगतं यद्वयं तदेव चाहं सकलं विमुक्तॐ॥७३॥
दृशिस्तु शुद्धोऽहमविक्रियात्मको न मेऽस्ति कश्चिद्विषयः स्वभावतः।
पुरस्तिरश्चोर्ध्वमधश्च सर्वतः सूपूर्णभूमाहमितीह भावय॥७४॥
अजोऽमरश्चैव तथाजरोऽमृतः स्वयंप्रभः सर्वगतोऽहमव्ययः।
न कारणं कार्यमतीत्य निर्मलः सदैव तृप्तोऽहमितीह भावय॥७५॥
जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते। विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव॥७६॥

One who having studied the four Vedas and the various books does not cognize the reality of Brahman is like the ladle ignorant of the taste of the dainty. Therefore what other advice of indifference can be imparted to a person that has not attained the indifference to the impure Vāsanā of delusion (or body)? This body is very impure while the one (Ātmā) that dwells in it is very pure. When the differences between the two are (thus) known, what then may be ordained as the purification? The bondage of Vāsanā is the (real) bondage, while the destruction of Vāsanā is salvation. After wholly abandoning the Vāsanās, give up even the desire for salvation. After first giving up the Vāsanā of objects dependent upon the Vāsanā of the mind, attract unto the pure Vāsanās associated with Maitrī (friendship) and others. Though engaged in the world with these pure Vāsanās, give up them too and retire within the quiescent desires and become of the form of the longing after Cit alone. Then, O

Māruti ! giving up that also associated as it is with Manas and Buddhi, may you now left alone become firm in Me in Samādhi. O son of Vāyu! always worship My Reality that is destructive of pains, without sound, touch, form, decay, taste, destruction or smell, and without name and Gotra [clan]. I am that non-dual One (Brahman) that is of the nature of the visible (Jñāna), like unto the Ākāśa, supreme, always shining, without birth, non-dual, without destruction, without attachment and pervading all. I am the All, and of the nature of salvation. One should ever meditate upon Me thus : 'I am of the form the visible [Jñāna] the pure, of changeless nature and have really no objects in Me. I am the ever-full Brahman, transverse and across, up and down. Also meditate upon Me thus : 'I am birthless, deathless, ageless, immortal, self-shining, all-pervading, destructionless, causeless, pure beyond the effect (of the universe) and ever content.' When one's becomes a prey to time, he gives up the state of Jīvanmukti, as the wind attains the motionless state.

तदेतदृचाभ्युक्तम्। तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः। दिवीव चक्षुराततम्।

तद्विप्रासो विपन्यवो जागृवांसः समिन्धते। विष्णोर्यत्परमं पदम्। ॐ सत्यमितयुपनिषद्। ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। ॐ शान्तिः शान्तिः शान्तिः।। हरिः ॐ तत्सत्।।

"The following is said in the Ṛg [-Veda] also : Like the eye which is spread in the Ākāśa (seeing all things without any obstacle), so the wise ever see the Supreme Seat of Viṣṇu. The Brāhmaṇas that have ever the Divine vision praise in diverse ways and illumine the Supreme Seat of Viṣṇu."

ॐ सह नाववतु ..... इति शान्तिः।।

।।इति मुक्तिकोपनिषत्समाप्ता।।